

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

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[No. 33.]

[We have the pleasure, this week, of presenting our readers with a very novel and interesting article—a sermon by one of the recent converts to the christian faith in the island of Ceylon. The author, it appears, had been a priest of the religion of Budhu, distinguished for his learning and talents, but not being perfectly satisfied with the doctrines of that atheistical sect, he sought instruction from the Methodist Missionaries, and, in a short time, became the first of several trophies created by those devoted men to the power of truth over the chief ministers of satan.

The circumstances of his conversion are stated to be well known to the religious public in England; but we regret to be unable to give any further particulars of his life than the facts mentioned in the sermon. When such men as Sekarra and a still more recent convert, Rayegooroo, who had not only the ordinary prejudices of heathenism to surmount, but the pride of fancied learning, and the present advantages of rank and power, submit to the humbling and self denying doctrines of the cross, well may we exclaim "the word of God is quick and powerful, and mighty to the pulling down of strong holds." Possessed of this divinely constructed engine, and relying on the promised aid of him who has the hearts of all men in his hand, and who turneth them as the rivers of water are turned, let the servants of the Most High God go forth conquering and to conquer until the whole world shall be reduced to the obedience of faith, and not a single priest, nor a single temple remain unreclaimed from the review of the powers of darkness.

Exclusive of the singular history of the author, the notices of heathen ideas and practices, and the simplicity and oddness of its style and mode of illustration, this short discourse will be found to contain arguments and remarks upon some important points in religion sufficiently ingenious and striking to give interest to the plainest essay. We hope it will prove entertaining and profitable to our readers.]

SERMON BY PETRUS PANDITY SEKARRA,  
Late a heathen priest in Ceylon.

JAMES V. 19, 20.

"Brethren, if any of you do err from the truth, and some convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Beloved brethren, to err from the truth, is to err from the true religion.—The apostle James says, if one could convert a heathen, he would save a soul from death: that is, he whose soul was in danger of being lost, by continuing in a wrong way, is led into the right way, which leads to eternal life, and is saved. The multitude of his sins is covered, or prevented from being brought against him.

Beloved brethren, there are a great number of religions in the world, but of which one only can be the true religion, for all cannot be true. Therefore, that must be the true religion, which admits a creator, and one only everlasting God. Now, if one, with a hope of saving his soul, turns his back upon the religion of this eternal God, and worships another, his labour may be compared to a furnished foolish kid, that endeavours to suck the horns of its mother instead of the teat. Some religions deny the everlasting God, who created the world. But how, it must be asked, can a rational person believe them to be right? No man can see the soul; yet, from the motions, feelings, and other actions of the man, there can be no doubt of his having a soul. Therefore, my friends, cannot you be convinced, from this wonderful world, and the various parts of creation, namely, the heavens, earth, sea, sun, moon, stars, men, &c. and their regular organization, that there is a God, and all these are his works; and likewise, can't we consider that these things cannot be made by themselves, and that it is impossible so to be.

If the world was created by itself, and not created by God, how is it possible that the wonderful events thereof should remain invariably the same, without the interposition of God? Will ever a puddy field be ploughed properly by oxen alone, without a husbandman? If the creation is of itself, there must be much changeableness in the world, and a want of regular system and order. As, for instance, the members of a man, such as the nose, might come in the place of the ear, and the ear in place of the nose; the chin in the place of the mouth, and the mouth in the place of the chin.

Friends, certainly God created the world, and the many things therein. He is an eternal Being; he knows the events of the past, present, and the future times: he knows the thoughts of all the inhabitants of the world. If any one doubt that, it is nothing but the mere obscurity which is the cause of his heathenish faith. The chicken in the egg could not see the sun, moon, and the world, being covered with a shell, and its eyes not being open; likewise, my brethren, you cannot know and acknowledge the everlasting God, or believe in the Saviour, as you are covered with the shell of heathenish faith; and as you have not the light of understanding. Your eyes are not open; therefore we should rejoice and be thankful to God, and those preachers who lay before us such a just and cheerful religion of a Holy Trinity; consisting of God the Father, God the Son, and God the Holy Ghost. Who can be averse to embrace this religion, offered by those who have some efficient knowledge thereof? Surely none. The Apostle Paul says, in his Epistle to the Romans, chap. i. verse 16, "I am not ashamed of the gospel of Christ, for it is the power of God unto

salvation, to every one that believeth, to the Jew first, and also to the Greek."

Beloved brethren, I myself was one of the principal preachers of the Buddhist religion, in this island of Ceylon; and during my priesthood, I not only acquired some proficiency in the Patic Sanscrit and Cingalese sciences; I also spent good part of my time in preaching and learning the religious books of Budhu, and of some other religions. It is well known to you, that I was much esteemed among the Buddhists for my preaching: and was respected and rewarded by royal favours, and by chief ministers of state; yet I found in that religion no Redeemer to save our souls from death; no Creator of the world, or a beginning to it. Consequently, I had some doubt always in my mind, as to its reality; and had some suspicion that the world and its thousands of wonderful parts, was the creation of an Almighty God. While I was reflecting on this, a conversation took place between me and the head priest of Saffergam district, called Attedassa Teronansay, of the temple of Kottebulwalle. He asked me, who could believe that a child (as it is said in the christian religion,) could be conceived in the womb of a virgin? To which I answered, If the world, and all its curious things, which we see about us, were created of themselves, it is no wonder that a child should have been conceived in the womb of a virgin. Upon which the priest was somewhat displeased with me. While I was in this condition, I happened, through the blessing of God Almighty, to speak with the pious Rev. Mr. Clough, since which, I have maintained a friendship with him, and have continued to attend and converse with him concerning religion. By this means, the obscurity and doubts which were over my mind, were perfectly cleared off, and the light of the christian faith filled my mind in their stead, as easily as colours are received into fine white linen when painted; so I consented to be baptized. While I was in doubt, a large Mandorve was erected, in the place called Galwadogodde, at Galle, for the performance of a very great ceremony of Budhu's religion; there were assembled twenty-eight preachers, (or priests) including myself, and an immense crowd of common people of both sexes. During that ceremony I read over two chapters of the gospel of St. Matthew before the multitude, and spoke to them upon that subject in a friendly manner. Some time afterwards, the people of Galle district, hearing that I was at the point of leaving the priesthood, and of being baptized, gathered into a large body, and spoke in such a manner against my intended baptism, that scarcely any man could have resisted them: in consequence of which, I was in a state of perplexity for some time, being strongly inclined to be baptized, on the one hand, and to comply with their request on the other. But after my arrival in Columbo, all the hesitations and the



agitations of my mind were completely done away, by the sweet and admirable advice I received from the Hon. and Rev. Thomas James Twistleton, the chief chaplain in this island. Just as darkness vanishes by the appearance of the sun, I was enlightened, and was actually baptized, without regarding the aversion and abuse I was likely to undergo from the people of the Budhu's religion; giving up my relations and friends, the teachers of my former religion, and the situation I was in, and the lands and other property which I obtained from the Budhu priesthood. Thus I embraced Christianity, and became a member of Christ's church. Your principal object must be to seek the means of obtaining a happy and eternal life. You are labouring, both day and night, to support this uncertain life, yet you never think of the means of saving your soul. If you labour so much for this uncertain and temporal life, how much more ought you to labour for the salvation of the immortal soul? Are we not sinners by nature, and under the curse of God. Yes. And why do not we think of the means of being saved? We being sinners by nature, God took compassion on our sad state, and sent his only son, Jesus Christ, into the world, to suffer punishment, and to be crucified, and to die for our sake and to save us from our sins: He also rose the third day from death, and ascended into heaven. Now we have received the gospel, wherein are contained his own doctrines, which he delivered while he was in this world, for the direction of mankind, and for their salvation. The holy gospel is the way to lead every man to salvation. We have many evidences to convince us of its truth, not only by the Holy Scriptures, but also in the profane histories of the ancient heathens. There is no other way of salvation except this very way by the Gospel. Many persons in this world are worshipping images, made of wood, clay, &c. with a view of being saved by them; yet they do not consider that the images cannot hear their prayers, nor see their homages, neither accept a single thing of their offerings; consequently, those labours and services are of no use. They lead men to break the second commandment of our creator, the Lord God. And can they be blessed of this? There are some persons who deny the existence of God, and say, Where is he? who saw Him? and many such foolish words; but it is the height of stupidity; for there is no man who can judge in what way the power and grace of God are bestowed. We ought only to consider that we are sinners, and to obtain our salvation through Christ, the son of God. There is no profit in their entertaining such false and vain thoughts; for they resemble a foolish physician, who is brought to cure a wounded man of an arrow received in a battle, who, instead of applying his remedies, quietly sits inquiring, who was the person that shot him? from whence the arrow came? what is the name of the archer? and many other long and foolish particulars, and so lets the man die. My brethren, do not entertain such vain thoughts as this foolish physician; look out for immediate remedies for salvation, pulling out the arrow of sin from you. It plainly appears to a good Christian, that the ceremonies of devils prevailing in this country, are the ways leading to death. Some one of you say, If you forbear from doing evil works, there is no need of worshipping God. But I do assure you, that no man can be saved, though he do good works, if he do not worship the Godhead, consisting of God the Father, God the Son, and God the Holy Ghost;

as the man will never grow fat, though he dress and ornament himself with much good apparel and jewels, unless he also eat food. Therefore, I conjure you to do good works, from a complete Christian faith in your hearts. We must be saved by faith in Christ; by loving God, keeping his commandments, praying to him, studying his religion, and repenting of our past sins: he who errs from this way, errs from the truth. Britannia, the Queen, sent her children to shew the right way to the children of her sister Ceylonia.—As a learned physician cures the leprosy with good remedies, we have good doctors to cure our false faith, and heathenish, with their enlightened doctrines. Therefore, if we are willing to be saved, why are we not saved? If a thirsty man refuses to drink pure cold water,—and if a hungry man refuses to eat delicate victuals,—and a naked man refuses to put on clean and valuable apparel,—is it not his own fault? The chief means of being saved from death, is by faith towards God; consequently, the man who has a complete faith, ought to keep God's commandments, according as they appear in the holy scriptures, and leave off all evil works, and do all good works. There are three things in the heart of man which lead to all manner of evil, viz: covetousness, envy, and ignorance: and thus men, in consequence of these chief evils, or on account of covetousness, envy, and the ignorance of the true religion, do sin, by word, deed and thought; they commit murders, thefts and adulteries; by their words, they lie, backbite, talk roughly, so as to hurt a man's feelings; take the name of God in vain, and say other bad things; and in their thoughts covet the things and property of others. They are envious of the prosperity of others, and think that there is no God; all these things happen on account of the abovesaid covetousness, envy, and ignorance; all these evils are against his salvation. These things he ought to forsake; and ought to give alms according to his circumstances. He ought to speak courteously to others, and to conduct himself, in all his actions, so as not to be prejudicial to others, but beneficial; to consider the lives of all others as his own; these are the good works. Therefore, my brethren, let us endeavour to forsake all the abovesaid evil things, be confirmed in good works, and not to err from the right paths; but to lead those into the right paths, and to participate of the redemption of Christ, and the love of Almighty God; so SHALL WE SAVE THEIR SOULS FROM DEATH, AND HIDE A MULTITUDE OF SINS.—*Methodist Magazine.*

#### REVIVAL OF RELIGION.

From the Weekly Recorder.

*Extracts from the Rev. Robert Hardin, of East Tennessee.*

"On the first of December, 1817, the churches of Westminster and St. Paul's were small in number, and greatly chilled in moral feelings. An additional discouragement arose from the death and removal of many of our members. We had become so reduced, that in our congregational report in April, 1818, we had only forty-seven professing members. In the spring of this year we introduced prayer-meetings on Wednesday evenings. I was nearly always present and when there, still gave an exhortation, and frequently in a private manner inquired into the spiritual condition of individuals. At the first but few attended these social meetings; but gradually the numbers increased. The praying members began to be perceptibly

revived, and to offer their supplications with unusual earnestness and fervency. My usual method through this summer has been to give a sermon every Sabbath morning, and spend the afternoon in the exercises of sinning, praying and exhortation, in the form of a society. Christians soon became greatly excited and pressingly anxious: and many unconverted persons were greatly alarmed and distressed and at length we had the refreshing news of new-born souls. On the first Sabbath of June, the sacrament of the supper was administered at St. Paul's. Ten persons were received on examination, and five others were added, who had professed religion at other places, but had not joined us until the occasion. Shortly, also, two worthy and respectable Baptists joined our society. During the whole of this summer the people in general were unusually moved, and from time to time we had comfortable evidence of sinners converted to God. On the first Sabbath of September, the sacrament was administered at Westminster. This was a season of peculiar refreshing and power. We received on this occasion the addition of thirty-five souls—thirty on a profession of their faith, and five who had rather backslided or absented themselves, who now returned with apparent sincerity and penitence. Several on the Monday and succeeding night professed to have found pardon and peace with God. During the whole occasion we had comfortable evidence that seven or eight souls were translated from darkness to light. They have since made a public profession of religion, but are not included in the number stated above. Since that period the pious amongst us have been pretty general amongst the unconverted. Fifty-two have been added to the church in the last three months and the work is still hopefully progressing."

#### LONG ISLAND.

The Methodist Societies in *Hanpogues, Westfield, Patchogue, Moriches, Islip, Babylon, Stony-Brook and Southold* have within the last 18 months been visited by times of refreshing from the presence of the Lord. Almost two hundred persons had joined the churches, when the latest authentic intelligence reached us through the letters of Messrs. Reed and Smith, published in the 6th and 12th Nos. of the *Methodist Magazine*. It seems that young people have in general been the subject of the work; though not exclusively. Christians have been revived, and backsliders reclaimed. Other denominations of Christians have also shared in the effect of the good work. The revival at Southold commenced in a Baptist meeting. From the latest account it would seem that more than 20 persons, who had shared in the sacred influence, had not attached themselves to the communion of any church.

The Presbyterian congregation of South-Hampton, had received in October last, into its communion 46 persons of the fruits of revival of the spirit of religion, and more were expected to join with them. In Aquabogue, Mattituck, and Huntington, Presbyterian congregations, more than ordinary seriousness prevailed; and the friends of religion are animated with the hope of a general work of grace.

#### AMERICAN COLONIZATION SOCIETY.

*For the Religious Museum.*

At a special meeting of this society lately held in Washington City, Mr. Burgess, the



surviving agent of the society, was present. He read a long and interesting statement respecting the different places in Africa visited by Mr. Mills and himself, the dispositions of the kings and people, on the subject of receiving the colony from America, the climate, and different productions of the soil, specimens of which he produced. The result of his visit seems to be highly satisfactory. A committee was appointed in connexion with Mr. Burgess to superintend the publication of his address, or statement.

On perusing a letter from the Hon. Mr. Roberts Senator in Congress from this state, we learn that the legislature of Georgia has proposed to deliver over to the society, all negroes forfeited to the state by their illegal importation, on the condition of their removal without its territorial limits.

On this subject we exceedingly regret to have noticed, that a respectable printer in Baltimore, has sneeringly called the late villainous traffic in slaves stolen from Africa, a *practical commentary* on the utility of the Colonization Society.

The public confidence is increased with respect to the propriety and the usefulness of this great institution. Several ecclesiastical bodies have expressed their decided approbation of its object. Some of these were convened in slaveholding states. A gentleman in Indiana some time ago addressed a letter to the Hon. Bushrod Washington, President of the society, stating, that a number of free people of colour were ready to go to Africa under its patronage.

We heartily wish the institution the most abundant success in carrying into execution its benevolent design, and we devoutly pray that in this way God in his providence, may open a wide door for delivering our country from a great evil, and for retributing Africa and her sons and daughters for the wrongs of ages, by introducing into her bosom the arts of civilization and the blessings of religion.

#### BURNING OF A HINDOO WIDOW.

*The dark places of the earth are full of the habitations of cruelty, Ps. lxxiv. 20.*

"A horrible thing was done in this town a few days ago. Ochob, a neighbor of mine, died, aged sixty or seventy years, having four or five married sons, several daughters, and, also, grand children. He used to work for me, and I had many times, been at his shop, and spoke there the words of eternal life to his sons, and others, as well as to him, often at his house and my own. His answer was always favourable; he acknowledged me to be a true teacher of the way of God, and was very religious in his own heathenism. He used to entertain viragees, vishnuvas, and plukeers, very often. I have seen crowds at his house. About eight months ago, he came to me, and asked for one of our books, wishing to read it at his own house. I was very glad to give him an Orissa New Testament, which he continued reading or hearing. About a month ago, he fell sick, and on Saturday last, as I was returning from preaching to a large congregation at Mootigunj, one of his sons returned the Orissa Testament; and, yesterday morning, I heard that the man was dead, and that his wife, aged forty-five or fifty years, was going to die with her beloved husband's body, in the burning flame. I was very sorry; had I known of his sickness, before the book was returned to me, I would certainly have endeavoured to approach his death-bed with the news of salvation. Alas! I cannot help it;

the soul is gone. I sent word to his sons, that I wished to speak with their mother, but they refused my entrance into their house, and desired, if I wished to speak with her, to go to the place of burning, which was on the high road, a little distance from the town. I watched the opportunity, and, about four o'clock in the afternoon, I was informed, that the miserable woman had been led out from her house, the corpse of her husband having been carried a little before, to the place, under the shade of a large tree. Hearing this, I went thither. Finding her in the midst of a large crowd, and surrounded with a great noise, and a band of music, I knew not how to get to her, but some of the crowd immediately helped me. I joined my hands, and implored the musicians to let me pass to her for five minutes, that I might speak to her. I said, I am very sorry for her: upon this, the crowd (near one thousand men) gave me room to approach, and all the musicians stopped their music. As soon as I got before her, I saw about twenty women surrounding her, and she in a most fantastic dress; almost her whole body was covered with garlands: she had on a large cap, and her forehead was covered with red paint. She had a cocoa-nut in her hand, but remained silent, listening to what the others were saying to her. As soon as I approached her, I opened the Orissa Testament, and, from the 16th chapter of Acts, and the 28th verse, I cried, 'Do thyself no harm;' this is a sin against God, and is unpardonable; I am a servant of God, and I love your soul; I am come to tell you from the mouth of God, 'Do thyself no harm.' She only shook her head, but seemed not to believe me: afterwards she said, 'No no,' when I persuaded her not to go to the fire. The crowd did not like me to be near her any longer; however, I entreated her to speak to me, which she did, but it was through her nose, so that I was not able to understand her. She gave me two flowers: I told her I did not want flowers, but her life: she shook her head. Then I again said, 'Do thyself no harm;' if you do it, I am free from your blood. She, and the crowd, then proceeded to the place of death.

"I am sorry I was not able to do her any good. I followed, warning her and the crowd, against the horrible crime, with the New Testament in my hand. She bathed in a tank, and then, being almost unable to walk, several persons held her shoulders and arms, and took her to the spot: the flames were ready to receive her. The crowd was now about four thousand men. Three gentlemen were on elephants very near to the flame. She went round the fire, and threw some milk over the burning corpse. Three or four men were at her back, to shove her into the fire, but she fell on the fire, and was soon burnt to ashes. The crowd testified their approbation during the procession from her house to the burning flame by crying out, 'Huri-bul! Huri-bul!' I never saw before such a horrible death."

#### BALTIMORE SABBATH SCHOOLS.

##### *Female Sabbath School of St. Peter's Church.*

On Monday the 29th of December, the second annual meeting of this institution, was held in the lecture room attached to St. Peter's Church.

"Upwards of one hundred children," says the Christian Messenger, "all comfortably clad, and evidencing by their demeanor that their manners as well as their morals had been culti-

vated by their persevering and indefatigable teachers, and an adult class of between 20 and 30 matrons, who became as little children to be enabled to read for themselves that precious word of truth which has long since had its spiritual operation on their hearts, there all uniting with their teachers in an anthem of praise, sung alternately to the great author of every good and perfect gift, and a peculiarly eloquent and appropriate address by the estimable Pastor of that church, *The Rev. J. N. K. Henshaw*, with an exhortation from the Rev. Mr. Wydown, were circumstances that the eye and ear dwelt on with holy joy, and that the angels in Heaven might contemplate with delight."

There are 240 names of scholars upon the class rolls; of these 107 may be considered as regular attendants, one superintendant and 12 teachers. Six of the teachers have in the course of the last year, made a public profession of their faith, and have been received into the communion of the church. The superintendant and teachers meet on one afternoon in every week to implore the divine blessing on their labours. On these occasions they invite such of the scholars to meet with them, as are most likely to profit by the opportunity. The general improvement is encouraging.

The managers have distributed *seventy frocks, seventy-five shawls, twenty-five bonnets, and more than one hundred pairs of shoes*, besides other articles of necessary clothing, for which the children were suffering.

The superintendant, three managers, and two teachers, in conjunction with ladies from three other churches in the city, have opened a school for adults, which they attend two nights in a week. There are 47 scholars, of whom 22 regularly attend the Sabbath School. They indulge the hope that these persons will greatly benefit the school, by their attention to the religious exercises there conducted, and by their prayers for their benefactors, teachers, and fellow scholars amongst the children.

##### *The Female Sabbath School Society of the Methodist Episcopal Church.*

This Society has been in operation rather more than two years and has three schools under its superintendence. One is held in the Baltimore College, with four superintendants, 15 teachers and 100 scholars; of which 75 regularly attend.

Another is held in Old Town, in which are 75 scholars; of whom 45 are constant attendants.

One is held in the neighborhood of Federal Hill, with flattering prospects of being well attended by both teachers and scholars. The whole number of scholars who have entered the school since the establishment was made is 415.

Of the scholars it is said that they have improved and are yet improving. Some who were not acquainted with the alphabet now read very well in the New Testament, and can write tolerably well. This is the first Sabbath School establishment, upon whose state we have been called to comment, in which we have noticed that *the art of writing is taught*. We cannot permit the opportunity to pass without saying that we most decidedly disapprove of that part of the system, as being merely mechanical and not calculated to improve the state of moral and religious feelings by the very exercise, and so must be regarded as *unsuitable to the due observance of the Lords day*.

The children are taken to the house of God



to attend public worship, and their behaviour there is said to be improving and gratifying. Attempts are also made to instruct them in religious truths.

#### METHODIST MISSIONS.

*Extract from the report of the Auxiliary Society for the London District.*

By the last annual report of the Executive Committee, it will appear, that at the close of the accounts in June last, the sum of 12,565*l.* had been contributed by the friends of the Methodist Missions in the preceding eleven months, including the balance of the former year; and it will also appear that the balance in favour of the general treasurers was 2,705*l.* 18*s.* 0*d.*; but it is now necessary to state, that the outlay of so great a number of Missionaries sent out since that period, and the current expenses of the missions in general, including considerable grants towards the expenses of the Wesleyan Mission House, Printing Office, and Chapel, in Colombo, and a house and school in Jaffna, in the island of Ceylon, have not only exhausted this balance, but left the funds in very considerable arrears.

The committee having made these statements, now beg leave, with an earnestness for which the importance and pressing nature of the cause of missions will be a sufficient apology, to urge upon the society, and its friends, the necessity not only of constancy, but of increased activity in a work so eminently and immediately "the work of the Lord." They acknowledge, with joy and gratitude, the sums above stated, as highly creditable to the pious zeal and benevolence of many places in the London District, and to the activity of the local committees, their secretaries, and collectors. They acknowledge with the liveliest feelings, the subscriptions and donations of many persons of other religious denominations, whose love to the common cause of christianity is the only motive which could influence their co-operation and assistance. They wish to pay a just tribute to the unwearied exertions of the ladies, who in London and other places have so successfully pleaded the cause of the heathen, and so largely aided the Mission fund; and they hail with joy the Juvenile Society for the London East circuit, as their coadjutors in the work of Christ, and see in the spirit with which the Missionary cause has animated, an encouraging pledge of the permanency of those plans which have been devised for providing those resources without which Missionaries to the heathen cannot be sent. The missionary spirit thus excited, bound up with early associations, and connected with the ardent feelings of youth, will give its character to the man, and animate and cheer the winter of age. But, with all these causes of gratulation, the committee conceive that there are places in the district where the plans of the society might be carried into further operation, and the subscriptions greatly enlarged; and to such places, and to those persons residing in them, by whose influence and activity only the measure can be promoted, the committee would commend the subject to serious attention. Every consideration which can excite a mind which loves Christ, which burns with

"A jealous just concern  
For his immortal praise,"

is furnished both by the state of the world, and by the state of missions in general, and of Methodist missions in particular, to induce those

who have actively engaged in the cause already, to perseverance; and fully to win over to their help, those whose aid has hitherto been but partial and occasional. The prosperous or hopeful state of almost every mission we have attempted; the abundant opportunities of extending the work in various directions; the premature deaths of Missionaries, martyrs in the cause of benevolence and piety; the new stations in the West India islands, which cannot be filled up until the fund receives new supplies, and where many of the children of Ethiopia are stretching out their hands to God and to British christians, imploring the light and comforts of the gospel; the important call to minister to the wants of four millions of pagans in the island of Madagascar; the necessity of sending another Missionary to cheer the solitude, and aid the labours of Mr. Shaw, now alone among the savages of South Africa; and finally, the important mission in Ceylon, where fourteen missionaries, by preaching, catechizing, conducting native schools, and printing the scriptures and useful books, and laying the foundations of a work, which if zealously supported, promises, under the blessing of the God of missions, to re-erect the temples of Christ, now in ruins through the neglect of christians, to arrest the devastating progress of Paganism and Mahometanism, now almost triumphant over the feeble remains of christianity, to reassert the honour and victories of the cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is to deny God, and the almost universal practice to worship devils;—these are the subjects which the committee wish to leave on the minds of the society; and they pray, that their love to the work of Christ "may abound yet more and more in knowledge and in all wisdom, that they may approve the things which are excellent, that they may be sincere and without offence to the day of Christ;" when it will appear that they "have not run in vain, neither laboured in vain."

JOHN KNOX.

*For the Religious Museum.*

Mr. Knox was "the prime instrument of spreading and establishing the reformed religion in Scotland." He was singularly gifted with genius, learning, piety, zeal and intrepidity, and is said, in several instances, to have been endowed with a prophetic spirit. In his 1st sermon after having received intelligence of the dreadful and infamous massacre of the Hugonots in France, he denounced the vengeance of Heaven upon the French King, thus, "Sentence is pronounced in Scotland against that murderer the king of France, and god's vengeance shall never depart from him, nor his house, but his name shall remain an execration to posterity; and none that shall come of his loins, shall enjoy that kingdom in peace and quietness unless repentance shall prevent God's judgment." He desired that this denunciation might be told the French Ambassador. Monsieur Le Croque complained to the Regent and council that his master had been called a traitor and murderer of his subjects under a promise and trust: and requested that the subjects of Scotland, but especially ministers might be prohibited from speaking any thing injurious to his masters honor. He was told, in reply that the ministers could not be prevented from speaking even against the Regent and Council themselves. About two months afterwards Mr.

Knox died, and at his funeral, the earl of Morton, Regent of Scotland, who himself had frequently been severely censured by him, pronounced his eulogium in these words, "Here lies he who never feared the face of man." Mary queen of Scots, commonly called the bloody Mary said that she was "more afraid of John Knox's prayers, than an army of six thousand men."

This curse of Mr. Knox upon the King of France has been most awfully realized, especially in those scenes of blood and exile which have attended the Bourbon family, within the last 30 years. God "visiteth the sins of the fathers upon the children, unto the 3d and 4th generations of them that hate him."

Although this family has been restored to power in France, yet the throne by no means seems to be settled, and if the late act of persecution in the person of a Protestant in Bordeaux for refusing to prostrate himself on the passage of the host in the street be sanctioned by government, we may yet look for judgment upon that Royal race.

#### THE GOSPEL.

*For the Museum.*

The gospel of Jesus Christ is a perfect system of truth, and grace and righteousness;—a system of moral discipline for moral agents full and complete. It is a dispensation admirably adapted to our wants and weakness, our sin and misery. It reveals to us all that is necessary to be known, believed and done by creatures in our circumstances. It arms the believer for conflict, as he is surrounded by enemies and exposed to combats. It bears him off, if not without receiving some hurt, yet victorious; if not invulnerable, yet immortal!

It is the arm of the Lord revealed—no strong hold so impregnable, but it can demolish it—no contrivance so subtle, but it can surprise, baffle, captivate and subdue those who resort to it. By it, the world is destined to be converted, and its nations become the nations and the kingdoms of our God and of his Christ. "It is destined to carry the banners of the cross triumphant round the globe." It is to put a new face upon this lower creation. Like another Phenix, it shall produce another creation from the ruins of the old!

Gentlemen who have received monies for this paper, from subscribers, are requested to transmit them to the editor by mail, if no safe private conveyance should present itself.

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